

WILL INDIA WRENCH ITSELF FREE AS BRITAIN BATTLES?



TYPES OF INDIAN SOLDIERS FIGHTING WITH ALLIES



INDIAN AMMUNITION COLUMN IN NORTHERN FRANCE



MEMBERS OF SIGNAL CORPS

Edward F. Mylius Thinks England's Oriental Dominions Will Take Advantage of Present Crisis to Attempt to Cast Off Occidental Rule.

By EDWARD F. MYLIUS.

ARE there any grounds for the oft repeated rumors that India is about to take advantage of England's present emergency and sever the slender thread by which she is bound to the rule of the British government?

At the beginning of the nineteenth century, long before the Indian mutiny of 1857, there was a widespread belief in England that British rule in India was temporary. The reverses of the Afghan war of 1834 tended to demonstrate the truth of this. But when British supremacy survived the shock of the Mutiny the belief was re-established that the duration of British dominion was a matter beyond calculation.

For the past decade there has been a growing tendency among British statesmen to treat the morality and stability of British rule in India as an open question. The awakening of India has begun, and a new spirit is evidencing itself among her peoples. The victory of Japan over a great Occidental power made a profound impression on the Oriental mind, and the native press strenuously endeavored to break the apathy of the uneducated masses of India, pointing out there was no reason why they should not do what an Asiatic power had proved possible.

315 MILLION PEOPLE WITHOUT SELF-GOVERNMENT, WITHOUT REPRESENTATION.

India has a population of 315,000,000. The inhabitants of Hindustan outnumber the whites in the United States. The Bengalese are 90,000,000, and the fighting castes number 125. There are more Mahometans in India than in Turkey, Persia and Afghanistan. This vast empire, covering 1,870,000 square miles, is a subject land; a dependency, not a colony. The free colonies of Britain, such as Canada and Australia, though nominally governed by the mother country, are really self-ruling. Not so with a dependency like India. India is granted no self-government and no representation. She is ruled by Great Britain, which is not her mother country, but her conqueror and master.

About one-half of the total revenue of India is absorbed by England. For the current year (1914-15) the estimated revenue is \$425,000,000. Of this amount, toward which land revenue is expected to contribute \$108,000,000, more than \$105,000,000 is to be expended on the army, \$40,000,000 for railways, more than \$25,000,000 for the police, \$20,000,000 for education and less than \$2,000,000 for sanitation.

In the past the whole Indian race was excluded from all high and responsible offices. Of late years, however, a more liberal tendency has shown itself, especially since Lord Morley's reforms, which were unquestionably inspired by a recognition of the rights of the Indian people to participate in the management of their own affairs.

ENGLAND APPLIES THE THUMBSCREWS TO THE INDIAN NATIVE PRESS.

Only a very superficial observer would now consider it impossible for the revolution of 1854 to recur. In the year 1910, owing to the unfriendly attitude of the vernacular press, Great Britain introduced the press act, imposing a stringent form of control by requiring financial security from native newspapers. The security can be forfeited on the first offence, a larger sum is then demanded, and if this again is forfeited the press can be confiscated and the paper stopped. During the four years that this act has been in operation more than 250 newspapers have come under its operation and prosecutions have taken place in six hundred other cases.

Conflicting ideas of duty have for a long time swayed the minds of Indian subjects, between what was due to the ruler of India, by way of a just recognition of his work and difficulties, and what was necessary in the larger interests of the Indian nation.

That India might be aroused from the lethargy of centuries so that she might become a great and living nation, animated by a lofty ideal, the Indian National Congress for the last few years has been exceptionally active in endeavoring to weld together all the scattered influences which are struggling to create throughout India a sense of common nationality.

These influences, in fact, came into existence with the advent of British rule, and they have been nursed by the large-hearted policy and encouragement of British statesmen and sympathizers. The names of Edmund Burke, of Bright and Fawcett, of Charles Bradlaugh, of Annie Besant and Keir Hardie have become household words with the people. All members of the Congress, including such famous leaders as G. K. Gokhale, Dadabhai Naoroji, Lajpat Ray and Bal Gangadhar Tilak, R. B. Ghose and Arabinda

Ghose preached the ideal of national unity; that all members of the different communities were Indians first and Hindus, Mahometans, Parsees and Christians afterward. They declared that India wanted independence from the general control. The Congress desired only to obtain self-government and to be placed in a position similar to Canada and Australia.

THE MAHOMETAN INDIAN UNCONVERTED AND INFLAMMABLE.

There is no question that within the last two years Moslem feeling all over India has been aroused. This resulted partly because of the attitude of the great powers after the Balkan War to Moslem territories and partly as the unfortunate result of the August, 1913, riot in Cawnpore, when scores of Mahometan millhands were shot down and hundreds imprisoned.

All efforts of Christian missionaries in India have proved utter failures. While England has absorbed tens of millions of Moslems within her empire, she has not been able to transform their allegiance to Islam into spiritual disloyalty. Therefore, so far as the present war is concerned, upon the neutrality of Turkey, whose government is notoriously pro-German, rests the question whether or not the flames of revolt shall be lit in England's Oriental empire.

Another grave issue is the exclusion of Indians from the self-governing colonies of the mother country. Feeling on this matter runs high in India. Hindu and Mahometan alike now realize that nothing less than their future place in the empire is at stake—whether or not they shall be recognized as subjects or as outlaws.

THE DEPORTATION OF OVER THREE HUNDRED BRITISH INDIANS FROM CANADA.

Only a few months' ago 352 Hindus on the steamship Komagata Maru were deported from Canada. When these Hindus were landed in India again for some at present unexplained reason a riot occurred and scores were killed. The effects of this incident at the present time may be serious and can scarcely be estimated. The Indian people can point out that while a Japanese may enter Canada on showing that he possesses \$30 to \$50, no British Indian may land unless he has \$200 and has come direct from India. No such laws as these exist against them in countries such as the United States or Germany.

How can the British government expect that the Indian people shall feel pride in the British Empire when their membership does not privilege them to set foot in many of its lands? How can the native show loyalty or love to the King-Emperor who represents this dividing force that draws British and Indian apart and brings home to the Indians the fact that they stand forever unequal in their subjection to the sovereign, save in the bloody trenches of war?

THE EXTREMIST FACTION IN THE INDIAN NATIONALIST MOVEMENT.

While the moderate element in the Indian nationalist movement is struggling for a form of self-government under the nominal sovereignty of Great Britain, a powerful faction of extremists, driven or exiled from their native land, have for many years conducted their propaganda from the safe retreats of Paris, Geneva and from some of the principal cities of the United States. The most notable of these extremists is Pandit Shyamaji Krishnavarma, master of arts and barrister-at-law of the Inner Temple, London. Krishnavarma has had a remarkable career. Under the Gladstone administration he acted successfully in the capacity of Prime Minister to three Indian states. Consideration of the impoverished condition of his countrymen and the hopelessness of doing anything to improve the country under his jurisdiction induced him to resign and journey to England. There he became the close, personal friend of the late Herbert Spencer, and after the death of the latter established a Herbert Spencer lectureship in his honor. Krishnavarma obtained his degree and for many years lectured in England on Indian affairs.

His lectures were at first moderate in tone and marked by considerable restraint. Not long after the death of Mr. Spencer, however, he spoke more openly and became, in fact, an ardent exponent of the extremist cause. His mansion, India House, at Highgate, London, became the resort of the Hindu youth of that city. It was in June,

THE GAEKWAR OF BARODA



SHYAMAJI KRISHNAVARMA, M.A. LEADER OF THE EXTREMISTS IN EUROPE. EDITOR OF "THE INDIAN SOCIOLOGIST"

DADABHAI NAOROJI LEADER OF THE MOVEMENT FOR COLONIAL AUTONOMY IN INDIA

1907, that this establishment was closed by order of the British government, and Krishnavarma hurriedly left for Paris. He was disbarred, and such of his property as could be seized was confiscated. From his new headquarters he conducted a propaganda marked by extreme virulence and the greatest hostility to the British authorities.

NEW YEAR SERVICE OF JEWS IN THE FIELD

THE "Ruski Invalid," a paper devoted to military matters in Russia, in a recent issue, attributes the "many failures" on the part of the French army to the fact that "France has too many Jewish officers. There are five brigadier generals, fourteen colonels, twenty-one lieutenant colonels, fifty-eight majors and 107 captains."

On the other hand, General Konvratjew, in speaking of the Jewish soldiers, of whom there are nearly 400,000 in the Russian army, says: "Those in my command are admirable soldiers, many of whom have distinguished themselves and many have become conspicuous through acts of bravery and intelligence." The troops under this general were recruited principally in the districts of Russia in which the pogroms and Jewish massacres took place at the hands of that part of the population which have become known as "real Russians."

In an article on "Russia's Appreciation" a writer in a Vienna paper says that, knowing how anxious nearly all Jews are to observe the holy days, which include the New Year's Day and Day of Atonement, the various congregations in the districts where these "admirable soldiers" come from, petitioned that their brethren in the field might be allowed at least one day of rest in the holy season. The request was promptly denied, however, and in the official document which conveyed the refusal the military authority stated that "a day of rest in the field may be granted for religious services, but only in accordance with the ritual of the State Church and at such a time the soldiers who are Jews may participate." This was a hint which the Russian soldiers understood, and its meaning was that they must "roll the ruble"—which is the Russian slang for bribing the authorities. All those who had a little money contributed to the fund, and a day of rest was granted, and "services in accordance with the ritual of the State Church" was then interpreted to mean by those who had granted the favor that the men might bury the dead who had fallen in the battle on the days preceding.

And so on September 21 the favored Jews laid

aside their weapons and set forth to bury their fallen comrades.

The gruesome work finished, the Jews then assembled in a half-demolished barn for their Rosh Hashonah service. A grain chest was placed in the middle of the barn floor, over which a prayer shawl which one of the soldiers had carried in his kit since he answered the mobilization call was spread. Another soldier took from his knapsack a prayer book, and, grouped about the improvised altar, the men took part in the service, which was conducted by a soldier who in happier days had been the cantor of the little congregation at Rowno.

One of those who were present, in describing the service, says: "It began late in the day, at an hour when in peaceful places it was nearly the time for closing prayer. Through the rents in the barn roof the autumn sun cast its light upon the group of sturdy men who had hastened their work as gravediggers to be able before the day was spent to unite in the prayers of the Day of Remembrance. There was no paraphernalia, no pomp, no show, there was no prayer book except the one which had been carried by the soldier from a home where it had served three generations and on the fly leaf of which were recorded the names of many who had died at the hands of the people for whom the soldiers were fighting. But there was probably never a religious service where the participants were more devout. The meeting, despite the rubble rolling, was clandestine and the prayers were uttered in subdued tones, while outposts watched to give the alarm in case of surprise. The ritual had not been completed when the time to report for strenuous duty arrived, and then, forgetful of their burdens as Jews, remembering only that they were Russians, they united in prayer for the Czar. The prayer shawl was folded carefully, the book of prayer was restored to its owner, and to the sound of distant cannonading the Jews returned to their duties as soldiers. This year had begun with prayer dreadfully mingled with war's havoc, and in the sight of death they had prayed 'Remember us for life.'"

Foes of British Control, Driven or Exiled from India, Carry on Propaganda from Safe Retreats—Efforts of Indian National Congress.

House, carried out the deed. It was proved at his trial that he was animated by convictions of religious duty and fervid patriotism, but he was convicted and executed. Krishnavarma hailed him as a martyr and founded five scholarships in his memory.

Much of the recent repressive legislation in India has been directed as a result of this extremist leader's propaganda. During these latter years Krishnavarma has been the particular bete noir of the alien rulers; the Nemesis of the British bureaucracy; the scarlet thread that has run through all the state political trials of the Indian nationalist movement.

Har Dayal, who was arrested by the immigration authorities in San Francisco in the spring of this year, and is now in Switzerland with Krishnavarma, having "jumped" his bail of \$3,000, is another remarkable figure in the nationalist movement. He came under Krishnavarma's influence in the year 1907, received from him an Indian martyr scholarship, and was one of the first members of his Society of Political Missionaries in India. Subsequently Dayal, in association with Mme. Cama, a Parsee lady, founded "Bande Mataram," which he edited, with his co-worker, with vigor and persistence, until he arrived in this country a few years ago.

The organization of the Hindustan Association of America embraces about three hundred Hindu students in American colleges and universities, and has for its primary object the educational interests of India and the promotion of a closer fellowship between India and America. It has a powerful backing, and in its long list of distinguished honorary members figure the names of many a notable American university president, college professor and author, and not a few Indian nawabs and maharajas. Its real purpose unquestionably is the furtherance of the nationalist cause.

SAVARKAR, SCHOLAR AND POLITICAL MISSIONARY, IS SENTENCED.

The scholarly Vinayak Savarkar, a young Hindu student, the author of a remarkable work, "The Indian War of Independence," which has been translated into eight languages, is now a political prisoner in the Andaman Islands, undergoing two sentences of life imprisonment. As one of Krishnavarma's political missionaries, he was a constant frequenter at India House, London. His association with the extremist leader cost him dear. Despite all warnings from Krishnavarma, Savarkar prolonged his stay in London, and was arrested in March, 1910, after the authorities had commenced rounding up the disaffected Hindus. Savarkar's trial was ordered in India. The country of trial meant all the world to him. In England he would have the benefit of trial by jury. In India a star chamber process, known as a court of summary jurisdiction, would proceed with his case in camera. Appeals against the order of deportation were therefore commenced and carried to the bar of the House of Lords, the highest judicial tribunal in England. But all in vain. Three judges decided against him and Savarkar was placed on a steamer bound for India.

AN ESCAPE WHICH MIGHT HAVE BEEN CONCEIVED BY DUMAS.

It was at this juncture that Krishnavarma planned a scheme for his escape en route, which proved all but successful. The steamship on which Savarkar was being transported to India put in at the port of Marseilles, well within the three-mile limit. The young Hindu mysteriously escaped from his keepers, jumped overboard and swam to shore. Three hundred yards away a motor car was in waiting to convey him to friends and freedom. But his escape from the ship had been discovered. When he reached the shore and had commenced to run in the direction of the car a French gendarme barred his way, and, despite his protests, arrested him. He was immediately handed over to his former captors and placed once more on the steamship, which weighed anchor and proceeded to India. At his trial he was charged with waging war against the King, with conspiracy and sedition, based on speeches made four years previously, and was convicted and sentenced to imprisonment for life. A subsequent trial on the capital charge for being concerned in a political assassination again resulted in his conviction and a similar sentence.

In the mean time Krishnavarma had been active in Paris in protesting against the arrest of Savarkar on French soil. He claimed that he was a political refugee. He obtained the support

of the powerful Socialist party, led by the late Jean Jaurès, who took up his cause, and in the Chamber of Deputies condemned the action of the French government in permitting the capture of Savarkar. Krishnavarma obtained a personal interview with the President of the republic, and was assured by the latter that France would insist on the return of the imprisoned nationalist. Representations were made to the British government, but the latter was adamant. They had secured one of the most dangerous active of the Indian nationalists and were unprepared to release him on a nice point of international law. Eventually the dispute was referred to The Hague tribunal for arbitration. When the tribunal met a decision was arrived at favorable to the British government.

Only a few months ago India was stirred by the release from prison of the famous savant and patriot, Bal Gangadhar Tilak, who had been condemned to six years' imprisonment in 1908 for seditious articles. Tilak has been imprisoned for times. He is the author of a remarkable treatise, "The Arctic Home in the Vedas," which has been appreciated by all Oriental scholars the world over. He is a man of great talent and spotless character and has been the persistent advocate of self-government for India for more than twenty years.

EIGHT HUNDRED POLITICAL PRISONERS. MANY OF THEM MEN OF LEARNING.

Eight hundred political prisoners are now behind the bars of Indian jails awaiting the clemency of the King-Emperor or the advent of a successful revolution for their liberation. Great Britain knows her own policy best, but in return for the services rendered by the native regiment in the present war one would think it would be to her interest to release these prisoners, among whom are included many scholars and men of stainless character, whose names are revered all over India.

Much has been made of the offers of money proffered by the princes of India to the King-Emperor. It must be remembered, however, that martial law now exists all over India; that the offers were made under a subtle form of pressure brought to bear by the India Council, and any native ruler lacking in a show of loyalty would run a serious risk of deposition. It would be to the interests of the disaffected not to arouse suspicions by an appearance of stinginess when all native rulers are expected to contribute to the King-Emperor's war chest in one way or another.

The best governed state in India is that of Baroda, ruled by the Gaekwar, who has several times been unjustly suspected of disloyalty, notably on the occasion of the Durbar held by King George in the year 1911, when the Gaekwar disregarded custom and the etiquette of courts to the extent of turning his back on the sovereign after he had paid homage and made his obeisance at the foot of the throne. He is a personal friend of Krishnavarma, whom he visited in Paris many years ago, although he has no interest in the latter's political propaganda. No more loyal or patriotic prince in all India is to be found than the Gaekwar. In Baroda, the state over which he rules, by means of compulsory education, free libraries and other Western institutions he has made his subjects worthy and capable members of the British Empire, fit to undertake those responsibilities of self-government which India, exhausted by her social and political maladjustments, is impatient to assume.

"LAVA" ATTACK OF THE COSSACKS.

The Russian Cossacks, who have already wrought havoc among the German and Austrian cavalry troops with whom they have come into contact, owe their success mainly to a form of attack which is peculiarly their own. It is known as the "lava" Cossack horse attack, and is carried out by "Tit-Bits," to carry out the maneuver. The leading sotnia (squadron) spreads out to right and left, and the others, at full speed, form up on either side of it in a semi-circle or half-moon. Every man with a lance is attended by a man wearing a sword, and all the officers are in front of the men of each sotnia. The other squadrons do not wait for a special order, but at once adopt the same formation, endeavoring to surround the enemy from another side. With loud shouts reminiscent of the red Indian warwhoop, the Cossacks rush down on the foe, and even though the first assault be repulsed, another "lava" pour down on the shaken enemy.